

Usha

pranam

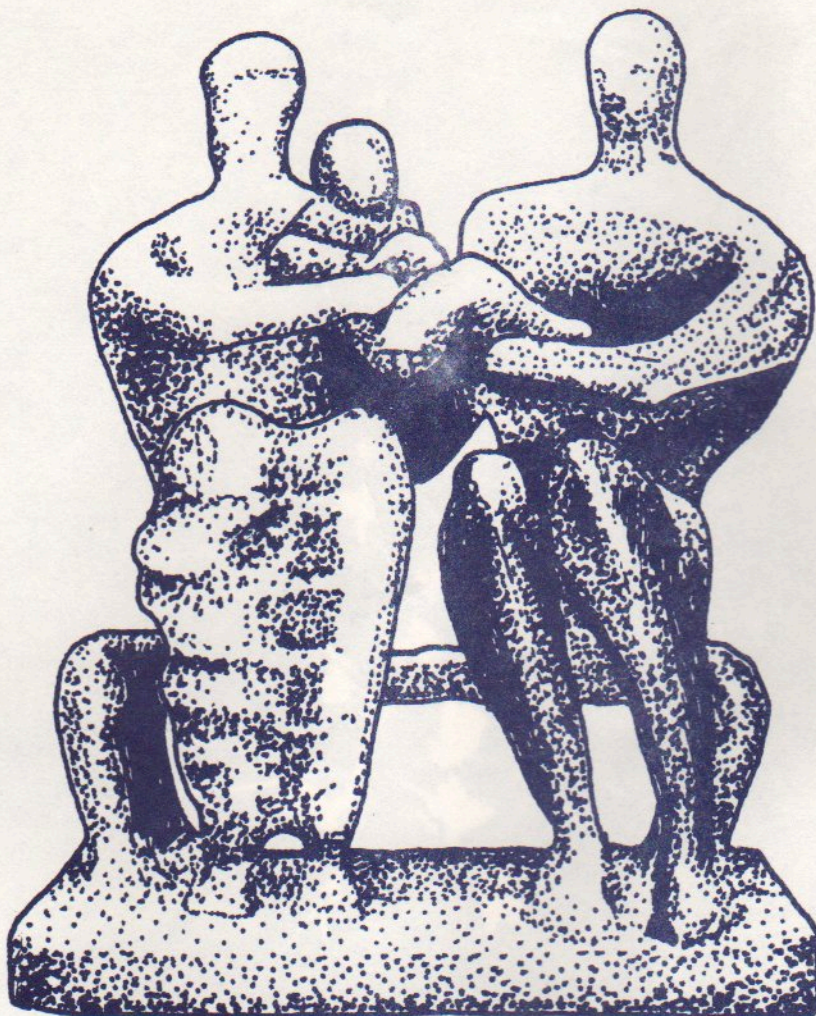
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"Sadviaras are those who strictly follow the moral and social codes of conduct. Buddha laid great emphasis on setting up an ideal missionary order and neglected the creation of an ideal householder; while Mohammed created no missionary order at all. I want to create an ideal missionary and our ideal householder. Both are complimentary for the growth of a harmonious and creative society."

- BABA

THE SUPREME COMMAND

Those who perform Sadhana twice a day regularly, the thought of Parama Purusa will certainly arise in their minds at the time of death, their liberation is a sure guarantee. Therefore every Ananda Margii will have to perform Sadhana twice a day invariably. Verily is this the Command of the Lord. Without Yama and Niyama Sadhana is an impossibility. Hence the Lord's Command is also to follow Yama and Niyama. Disobedience to this Command is nothing but to throw oneself into the tortures of animal life for crores of years. That no one should undergo torments such as these, that everyone might be enabled to enjoy the eternal blessedness under the loving shelter of the Lord, it is the bounden duty of every Ananda Margii to endeavour to bring all to the Path of Bliss. Verily is this a part and parcel of Sadhana to lead others along the Path of Righteousness.

SHRII SHRII ANANDAMURTI

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REALIZING YOUR

us to our true Dharma.

While it is true, as Krsnamurti puts it, that the truth is a pathless land and that none can cut the steps for you, Truth is a vast field and such cliché-type intellectualizations tend to oversimplify the matter when it comes down to the practicalities of realizing that Truth. Truth and Supreme Consciousness are happening within and around us in 100% intensity right now. The cosmic dramatist is writing the script, acting and directing all of the one-in-a-million cast, as well as designing the backdrops, arranging for props and managing all the special effects. Deducing intellectually that this is the case is quite different from realizing the vibrant, conscious, loving divinity of it 24 hours a day. Surely it is within you and only you can be the one to know, feel and experience it, but again, only you (in the sense of your limited ego-identity complex or samskaras)

are keeping yourself from the realization of your truest Self.

It is said in the Vedas and repeated by Baba, "Dharmasya Tattvam Nihita Guhayam"; the essence of Dharma, Supreme Consciousness, is hidden in your very "I" feeling. The only obstacle to this realization is what we call our samskaras, the impressions or distortions of our mental plates by past physical or mental actions which reinforce the illusion of the limited self and make us reap the sweet and bitter fruits of ego-bound action. As long as we are bound by our sam'skaras, we will not, and in fact cannot, voluntarily and consistently choose a path which would liberate us within this lifetime.

When a man, on his own, realizes just a few of the truths underlying the maze of jumbled information that constantly assaults our five senses, his consciousness will be so significantly altered that he may easily think that he has arrived - that he is fully self-realized. If, along with this, he has acquired even a few of the simplest occult powers, he may set himself up as a seer or guru or may accept adulation as a living master.

Because of this, and I won't mention any names, the title "guru" has acquired a bad reputation. Guru means "dispeller of darkness". The true guru or "sadguru" is no other than our own highest self, communicating with us through the medium of one or several bodies, through circumstances and tests, because the clamour of desires and intellectual ideas in the lower strata of our minds is often so loud that we cannot hear that sweet holy song within us calling

That idea so popular with "liberal" or "radical" intellectuals today, that we do not need a teacher and that discipline, self-restraint and other aspects of socialization complicate our original innocence and obstruct the natural flow of our "lives", implies that man is no more than an intelligent animal. This "back to Eden" complex, states that if he forfeits the options of greater consciousness complexity, sensitivity and other intellectual development, he will once again be a happy animal living in harmony with nature. This is truer than they suspect. If a man lives only by his animal Dharma, eating, sleeping, fearing and seeking security and mating, his consciousness will have shrunk so that at the end of that lifetime it will be found that his desires self-image and karmik lessons (his sam'skaras) can be more easily expressed through an animal body. He will actually regress in his evolution until he again desires more consciousness.

It has been found that physical clash and the challenge of controlling and channelising instinctive energies develops the mind, especially the intellect, and, often, the ego. Mental clash and trying to control and channel the mental flow such as ideation, sense-withdrawal and concentration, reinforce and develop the intuition. Two techniques have often been used to force the intellect to transcend itself and to bring intuitive states of consciousness; pondering a question which defies intellectual solution (the enigmatic Koans of the Zen masters) and meditation. In Ananda Marga, the koan,

which snapped the mind into the intuition-al flow by totally frustrating the intellect, has been replaced by a constant call to do ten times more than the limited self is capable of. Since our practice is designed for people living in the world, not monastics under the hard eye of a staff wielding monitor, the desire to struggle is intensified by the realization that the life of our beloved Guru and the fate of suffering humanity depend on our becoming enlightened sadvipras. This sense of urgency and living in the constant state of chaos and impending emergency, demands that we become saints and masters of discriminating the perfectly balanced "middle path". This middle path must integrate the extremes of introversion and extroversion; individuality and collectivity; physical, mental and spiritual development; work and play; action and consciously saying and doing nothing (maonabrata); non-

INNER SELF

compromising strictness and compassionate forgiveness; this balance will allow us to flow blissfully through a life of intense love and awareness, struggling constantly to overcome the impediments of our false ego-identity complex and to solve the problems of humanity. With a huge workload and all the world to be saved, we have to learn to take time for physical exercise, meditation, the fine arts, rendering services of even the most unrewarding nature - this maintaining the health of our body, mind and spirit which must all be fit and well developed tools for this greatest human challenge.

You say that you fear the clash. But such is an inevitable part of any growth process. Your mind must grow, and in growing, shed its "skins", leaving behind the garbage of past failures, pettiness, inferiority complex etc., the very "nasty" parts of your "self" that you seem to be trying to "integrate". Those are not you! You are infinite, pure, blissful consciousness - the source of all the strength, love and beauty of the universe. As we grow in consciousness back to Godhead, learning, sometimes painfully, the lessons which our highest self has known for all eternity, all boundaries and bondages will one day be left behind. Please, don't confuse these illusory limitations and distortions of mind with your Self.

In any learning process there is implied an initial stage of ignorance. While still bound by this ignorance, mistakes are

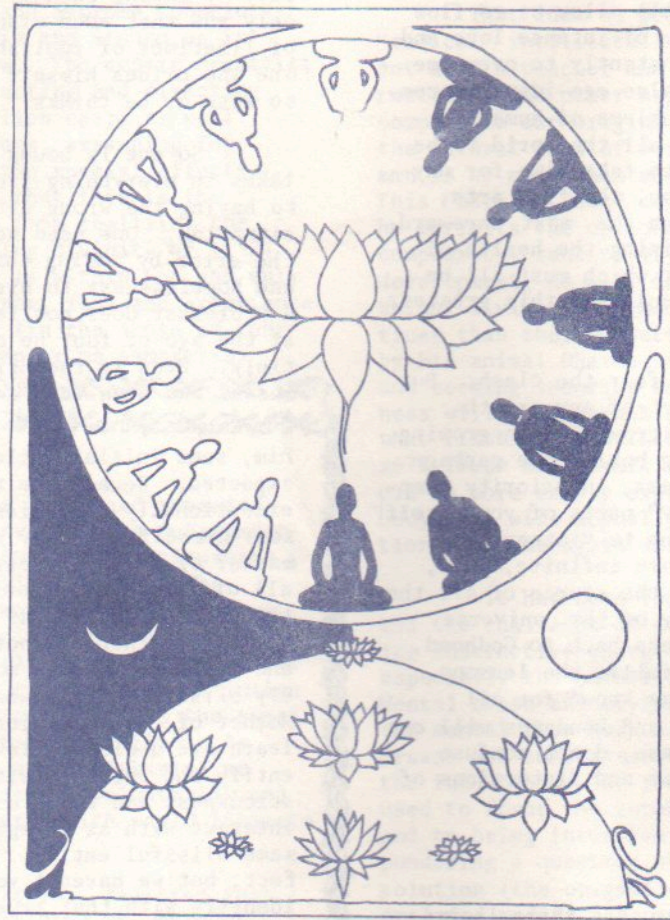
inevitably to be expected. We must not attach the idea of these failures to our self-concept. Inferiority complex and guilt feelings are huge barriers to growth, and yet they are common to virtually all humans. To overcome these, we must recognize that life is constantly filled with lessons and challenges. These lessons may be academic, social, physical, sexual, moral, emotional, psychic etc... Failures in the incipient stages followed by understanding and realization must be expected in all these fields. You will always find people who will have no difficulty with a given lesson or area - this only means that they have failed, struggled and finally mastered that lesson in past incarnations or that the merciful Lord is waiting until they have developed more strength, as He will not

test His devotees with a problem greater than they are capable of solving and He doesn't want to push us from His path. There is a Buddhist saying that a wise man learns from the mistakes of others while a fool learns only by making each mistake himself. I will only add that such wisdom is the product of lifetimes of foolishness and failures - one who prides himself on his wisdom is not so wise as he thinks.

So one is bound to fail, making mistakes in everything from reading and writing to having the wrong attitude in a certain situation. One need not however, compound the error by adding that feeling of failure and hopelessness to his ego-identity complex. A professor does not feel embarrassed that at the age of four he could not read or multiply. Even if the principles of these processes had been very carefully explained to

him, some initial failures would have been expected. Because he never presumed to be exceptionally omniscient in these areas, he sees himself now only as one who is now the master of these processes. The answer to all of life's questions ultimately lies in the greatest Universal Truth - "BABA NAM KEVALAM" - there is nothing but the vibration and identity of that most beloved and supremely blissful entity who is both Father and Mother of all creation. The lessons we must learn are useless unless they ultimately identify and unite us with that Supreme Consciousness and teach us to see all that we interact with as integral parts of that same blissful entity. Our true self is perfect, but we haven't yet taught our minds to identify with that true self. Lifetimes of being hypnotized by the incomplete impression of reality conveyed by our five senses to our limited intellects, have made us materialists, unaware of the subtle higher potentialities of our being. Mistakes made under the bondages of these illusions reinforce inferiority and a feeling that we are unfit and unworthy to be pure spiritual consciousness, and rob us of the courage, determination and positivity so necessary for ultimate success on the spiritual path. This very tendency creates the very phobia and psychic inertness that made us avoid undertaking a path of spiritual practice. But, we will all come to God eventually, we need not wait until we, somehow, get it all together before taking the first steps in that direction; it never happens that way. We must not hesitate or hide behind skeletons of the past - treasuring the ill-fitting cast-off "skins" of the mind, our experiences and limitations as our true

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In the sphere of society-building we come across different sections of people in different ways. Looking at the whole social structure these diversities do carry a special significance. Had there been no such diversities, let alone the present civilization, the human society would not look at, and recognise equitably, every expression, every form, every colour of these peculiarities, by whose touch development is possible.

It is necessary for every man to understand that to give anything a constructive shape or to keep any thing alive, a close, co-operative co-ordination between each of its components is indispensable. That should be a co-ordinated co-operation and not a sub-ordinated one.

Man must go ahead intellectually, industrially and dynamically and each of these growths and expansions shall be accomplished through the whole-hearted co-operation of all sections of humanity.

"What a non - sadhaka regards as his or her husband, wife, son, daughter, are, in the eyes of a sadhaka but the waves, the brilliant activated expressions of the Cosmic Sea wherein he feels himself consciously installed. He knows that the very sea in which those expressions are waking up and dozing off is to him the Truth itself, and has been making the beauty of his soul more charming every moment by encompassing him from all ten directions. In that Sea of Love he has fearlessly laid afloat the heavy onus of his own entity ..."

- Shrii Shrii Anandamurti

MARRIAGE & THE PATH OF BLISS

Today there are many popular misconceptions about marriage - both outside and inside of Ananda Marga. Herein I hope to elucidate what is the relationship between marriage and the spiritual path and what is the ideal behaviour for a married man, for a married woman.

When one embarks upon the spiritual path, when one is initiated into Ananda Marga, certain oaths are taken. Among these it is clearly indicated the responsibility to help others - which means all others - to the best of one's ability. In other words, one takes an oath and is entrusted with a sacred mission to perform the maximum amount of service possible for that unit being. This is the duty of each spiritual aspirant, each Ananda Margii. Now the size of this Universal Family is incalculable but on the face of this planet there are almost three thousand million human beings of whom more than four fifths are being grievously exploited (even to the point of starvation). If one then decides to marry or is already married, then besides concern for the Universal Family there must also be concern for the "small family". Some balance, some proper balance must be found in trying to meet the needs of both the Universal Family and the small family. It will not be right or proper to ignore one's duty in either direction. This is not easy - in fact it is more difficult for the married person to be balanced in this regard than for the unmarried person, because the married person has two families to be concerned

with while the unmarried has only one. To follow aparigraha properly is not to apportion any more of one's energy or wealth to one's small family than the bare minimum standard, in order that the surplus energy and wealth may go towards the service of the Universal Family. Is it possible for the married person to do as much service to the Universal Family as the unmarried person? No I will not say that this is either possible or to be expected because of a necessity (and as per the marriage vows) some degree of the married person's attention must be diverted from the concern for the Universal Family to concern for the family unit. But this diversion must surely be minimized given the relative size of the two families and in most cases the more emergent needs of the larger family. BABA once explained that to be an ideal man, an ideal woman, is to be the same as God.

The work of every spiritual aspirant is to become an ideal man or an ideal woman. If one sets this as the goal, then automatically one will set the proper example in any sphere of life, in whatever role one is cast. Automatically one becomes the ideal husband, the ideal wife,

But what is that ideal? Here one must be very careful not to confuse objective or worldly desire with that which is right or proper, because the world is never perfect, not always as we would like it to be. Although each of us would prefer to live in peace, it may be that our duty is to go to war. Though we would prefer

that married couples should live always harmoniously together, it is not always possible for one to do one's duty and this also to be the case. The perfect (and I do mean perfect) example, is BABA.

BABA is setting the ideal for the Spiritual and so let us examine it. The physical needs of HIS wife and son were always met, although not with luxury. (HIS son was being educated in the Ananda Marga Primary School in Patna and HE and HIS family were living in the same house with quite a few other persons at the time HIS wife and left). As regards the mental and spiritual upliftment of HIS wife and son I feel unqualified to comment here, but I assume that it cannot be less than sufficient considering what HE has given each Ananda Margii. Finally, though, HE remained uncompromisingly strict in regard to HIS duty to the Universal Family. When HIS wife sought to intervene in the workings of the organization, HE explained simply that HE was responsible for this matter and it was not her concern as she was living the life of a housewife and not of an organizational personality. (HE had offered her many times work in the organization, but always she had refused). When she threatened to take HIS son and leave if HE did not follow her advice, HE would not be blackmailed or deterred from HIS duty - HE said simply, "Go if you want, stay if you want." When she left with HIS son, BABA only said, "Remember that if ever you wish to return, MY arms are always open to receive you." HE did not run after her, rather, as she left with certain defectors and took to the activities of a defector,

then from the organizational and ideological point of view, HE treated her as a defector. So it is clear that one must maintain the outlook that marriage is a tool for creating successful spiritual aspirants and not that spiritual aspirants are a tool for creating successful marriage. The higher ideal is to find victory on the spiritual path, and pursuit of that ideal with regard to a balanced sense of responsibility, for both the small family and the Universal Family can only be a blessing for all humanity and in the long run both strengthen and make more blissful the institution of marriage.

One thing more needs to be said about the spiritual path. To tread on the spiritual path is to pursue Brahma - both the unmanifest Brahma and the Brahma which is pervasive in all finite objects. Marriage poses a great difficulty in this regard and that is the threat of passionate attachment. This passion is a finite drive, and though it is often called "love", in fact it is quite the antithesis of love. Passion is directly opposed to love. BABA says in Subhasita Samgraha (1st Part), "Love and passion are mutually antagonistic tendencies. The attachment for a finite thing is an expression of extroverted energy. That is why these two can never co-exist. The aspirant will, therefore, have skillfully to transform passion into love. Do you love your son? No, no you do not love



your son. You love Brahma in the form of your son. By loving your son as a son, you cannot love the Lord. Where there is the feeling of son, there is no Lord, and where there is the Lord, there is no son. Where 'you' exists, HE does not; and where HE exists, you are no more." And so you see, any passionate attachment to husband or wife, son or daughter must be carefully avoided. The marriage relationship is one of service, but at the time of rendering service you must be inwardly and devoutly thanking the Lord humbly for appearing before yourself in the form of your husband or your wife or your children. And if your husband, your wife, or your children should suddenly be taken away from you, then you have not lost anything because Brahma, the Lord, is everywhere and omnipresent.

The spiritual path is a difficult one and there is no easy way to escape one's duty on this path. It is equally as difficult (perhaps more difficult) to be a householder as to be a sannyasii. By the effort made in overcoming the obstacles on the path, one becomes established in the spiritual ideal. Remember always that "Marriage is not a hindrance to Dharma Sadhana; marriage is a Dharmika ceremony".

There should be no inferiority complex or feeling that being married one is less suited to or capable of God-realization; but at the same time, it is very important to note that one must never, even by mistake, think for a moment that marriage is an "easy way out" or that through marriage one may seclude oneself from the rest of the Universal Family and one's massive duty in that direction. Marriage is no "safe haven" for the spiritual aspirant - the only shelter for the true spiritual aspirant is the Lord, Brahma. The marriage vows are not an escape from any previous responsibility but only an additional duty to be taken on in service to the Universal Family and to the Lord. So it is crucial that the marriage vows should never be used as an excuse for not performing one's duty to the Universal Family properly or as a cudgel to prevent one's spouse from doing properly his or her duty. Rather the opposite approach is to be taken and by virtue of the marriage and service to each other, each partner should become more competent and more effective in serving the Lord and in achieving his or her most cherished Goal.

Abhiik Kumara



"THE INBETWEEN MAN" - THE LFT

The other day I received a letter and in it I was asked to write about "what it is like to be an LFT". A difficult subject indeed. I have thought about it and so here are my thoughts. You must remember that because of my experiences and due to my samskaras - what I say doesn't

necessarily mean this is what all LFT's think it is like.

I remember when Dada Abhiikji first came to Perth (where I lived) and told us of the LFT training centre (AMRIT) that he was going to start up. At that time I was in my 3rd

year of a 5 year Boiler maker/welder apprenticeship. I hated the job and so on hearing of this, a strong desire came over me to leave my apprenticeship. Since I had only 3 years of high school and hadn't passed one exam, my parents reacted very strongly when I asked if I could leave it. I too wondered if it would be a good idea. But I came to the conclusion that nothing could be better than working full time for BABA and HIS Mission and so after repeated tries to get my boss and parents to agree; much clash (even migraine headaches) I got to go. Now looking back I feel that it was the best decision that I have ever made (besides joining Ananda Marga). I understand now what BABA means when HE says that "if you want to know ME, do MY work, I am merged in MY Mission." Its not that I think you have to be a LFT or WT to be able to know HIM, it's just that in my case i feel that only as an LFT would I have come to realize so much about HIM.

To me, the LFT has always been the "inbetween man". Inbetween the general margiis and the Acaryas. It is because of this that one must learn to be able to relate to many different temperaments and personalities. The householder has other roles or commitments to do and so you can't expect the same as you would from single person or another LFT. Sometimes when the acarya has given an order for something to get done it can be quite difficult thing to get the margiis doing it without clashing someone out. Even abuse to me i have experienced but thats part of the game. Frustration is one thing which can very easily set in. So much responsibility on your shoulders. More times than not the project that i have tried to get going - failed. Even if you can accept that its all HIS Grace, often the other margiis can't and so you must try and find some way to inspire them to keep trying.

After AMRIT finished and i got posted, i was feeling so inspired from the training centre that i really felt as though i was going to transform the city that i was



in. But to my frustration and disappointment, the margiis there were not so inspired. Instead they clashed out and after a few weeks, gradually but surely their negative vibration got the better of me and i ended up uninspired and clashed out! After about a week of total negativity - i suddenly realized that it really IS all HIS Grace. That its all a part of HIS Cosmic Game (Liila) and so there's no need for worry or frustration and just keep trying and leave the rest to HIM. Well BABA, when this happened such a wonderful feeling came over me. After that i remember that it took a long time before i got clashed out again (and then it didn't last long). Yes, blessed are they who have much responsibility, then you have no other choice but to surrender all your work to HIM, as only HE is capable of doing it. When one can do this then they can take on any task.

More so now than before, the role of an LFT is becoming like that of an Acarya. Except of course, you won't be able to initiate people and won't wear the WT uniform, but you still will be expected to work like one. He or she cannot become attached to any particular place or work as they may be shifted on somewhere else at any given moment. In my case often I have found myself on my own for quite sometime. The feeling of loneliness does come. Because you are always being moved around the feeling of being apart of something doesn't last long. Your possessions; a few books, clothes, sleeping bag etc and not much else. Unless you are

married you don't have any really close relationship with anyone. Particularly this last year i have realized how alone i (we) are in this vast universe. There are friends, many friends, but when it boils down, as far as your own spiritual progress goes, it is all up to you and no-one else. The people around you may help you but ultimately it is you who makes the move forward or back. It is because of this feeling that i have also felt very close to BABA. There is just HIM and me, the rest doesn't exist. HE is my friend, partner, parent and even enemy. Whether alone or in a crowd, the feeling of closeness with HIM can always be felt.

*"Always alone we walk
in a vacuum am i
Together we laugh and sing
Together we cry.*

*Day and night
The thought of YOU
i try to hold within me*

*For happiness this i think
then the realization...
Oh Lord, there is only thee!
and now.....
Loneliness will never be."*

Being an LFT is difficult at times, then so is everything in life - if its worthwhile. It is through these difficulties that I am gradually gaining strength to overcome my weaknesses (ie. overcome fear, worry

etc.). I think one of the most attractive things about being an LFT to me is the variety of work that you get and this also makes it always exciting as you never know what you will have to do next. It can be a stepping stone to becoming a WT or just a good experience before settling down and getting married or even as a permanent role in HIS Great Mission. I could see how one would become quite content being an LFT for the rest of their life. I could go on forever writing about my feeling of being an LFT so I will just finish off by saying that to me it is truly a BABAFull experience.

- Narada Muni

*"If you want to become independent.
Become completely dependent on Him"*

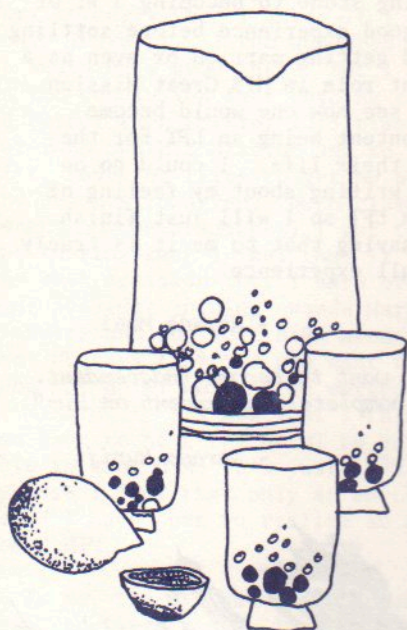
- Narada Muniji



"Remember, for the salvation of his soul and for the good and happiness of many, a sannyasin is born in the world. To sacrifice his own life for others, to alleviate the misery of millions rending the air with their cries, to wipe away tears from the eyes of widows, to console the hearts of bereaved mothers, to provide the ignorant and depressed masses with ways and means for the struggle for existence and make them stand on their own feet, to broadcast the teachings to one and all without distinction, for their spiritual and material welfare, to rouse the sleeping lion of Brahma in the hearts of all beings... this is why a sannyasin is born in the world."

- Shri Swami Vivekananda

WATER DRINKING



For proper maintenance of health, adequate fluid intake is essential. Our bodies need water for many purposes; but the main ones are (1) the building of body tissues and fluids; (2) the excretion of waste products; (3) the making of digestive and lubricating fluids and (4) the cooling of the body by the evaporation of sweat.

If water is to be used in these ways it must obviously enter and leave the body. The main ways in which water enters and leaves are, of course, as ingested liquids, and urine and sweat respectively.

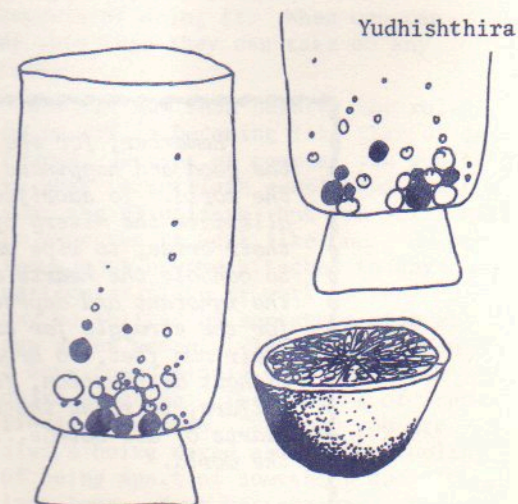
In "Yogic Treatment and Herbal Medicine" Baba says everyone should drink at least two litres of water a day. The "typical normal value quoted by contemporary medical texts, is one and a half litres a day. However, medical writers who suggest what the volume of fluid intake should ideally be, usually give a figure close to what Baba proposes. Two litres sounds like a lot, but actually it is only about ten cups of water. More water is required for menstruating and lactating women, and in certain disease conditions, such as those of the kidney and skin for instance; and by those losing excessive amounts of water as sweat.

The best way to take liquids is as lemon water. Lemons, if analysed and compared to other foods, have a greater amount of most nutrients than virtually any other easily obtainable fruit. They are also a very sentient food (in Tantra it is said that in the course of evolution after gross energy is formed a subtle energy comes into being. Foods containing this energy in a manner which is good for body and mind are deemed "sentient").

The way to make lemon water is to dilute the lemon juice so one can just taste it, and add a pinch of salt. Lemons are very sour, very acid, although, due to the salts in them, they have an alkaline effect on the body; a fact which is of use in disease conditions impairing the mechanisms that regulate the slight alkalinity of the blood. Those who are lemon juice freaks, i.e. drink a lot of strong lemon drinks, usually have very bad teeth. So, by diluting, as above, and adding a bit of salt, which further reduces the acidity, one is likely to have a much smaller dentist bill.

If lemons are unobtainable, or too expensive, some other citrus fruit can be used instead. Drinking large amounts of straight water is inadvisable as it can result in edema (a sort of "water-logging" of the body) in which essential salts are lost via urine.

This practice of drinking lemon water is an age old Tantric practice. Even in modern Hindu yoga, an offshoot of Tantra, the practice still survives to an extent. So this practice is then, a part of yogic tradition; the tradition which seeks a completely balanced life, and has the practical knowledge of how it can be achieved.



Excerpts from "Marriage & it's Alternatives"
by Carl Rogers (author of On Becoming a
Person.)

"And so I have asked myself, are there any threads which appear to distinguish the one from the other (... "permanent marriages or those ending in divorce).

- 1) We commit ourselves to working together on the changing process of our present relationship, because that relationship is currently enriching our love and our life and we wish it to grow.
- 2) I will risk myself by endeavouring to communicate any persisting feeling, positive or negative, to my partner, to the full depth that I understand it in myself - as a living present part of me. Then I will risk further by trying to understand, with all the empathy I can bring to bear, his or her response, whether it is accusatory and critical, or sharing and self revealing.
- 3) We will live by our own choices, the deepest organismic sensings of which we are capable, but we will not be shaped by the wishes, the rules, the roles which others are all too eager to thrust upon us.
- 4) Perhaps I can discover and come closer to more of what I really am deep inside -

"You see, as far as spiritual elevation is concerned, there is no difference between the householder or family man and the renunciate. It is really a question of sincerity in spiritual practise. But the task of the family man is more difficult; he has to serve both his small family and his Universal Family. For the renunciate, there is only the Universal Family to serve, but the family man must always maintain a balance between his small family and his large family. He cannot neglect either one."

BA'BA'.



feeling sometimes angry or terrified, sometimes loving and caring, occasionally beautiful and strong or wild and awful - without hiding any of these feelings from myself. Perhaps I can come to prize myself as the sickly varied person I am. Perhaps I can openly be more of this person. If so, I can live by my own experienced values, even though I am aware of all of society's codes. Then I can let myself be all this complexity of feelings and meanings and values with my partner - be free enough to give of love and anger and tenderness as they exist in me. Possibly then I can be a real member of a partnership, because I am on the road to being a real person. And I am hopeful that I can encourage my partner to follow his or her own road to a unique personhood, which I would love to share.

"So I have omitted a great many of the superficial descriptive statements which can often be made about "successful" marriages, because they do not explain how they came about. To me it has seemed that I have drawn out 4 of the more basic, the more causal, the more process-making elements - commitment to the relationship process, risking the communication of one's own feelings, ceasing to live by roles, and discovering and sharing more of one's separate real self.

But I have no illusions that my analysis is the only correct one. I hope you will build your own.



"But I must add, that for him in whom the spirit of dedication to the Universal Family has arisen, the path of renunciation alone is suitable. A family man cannot serve the Universal Family 100 percent; he must attend as well to his small family. To dedicate oneself completely to the service of the Universal Family, one must follow the life of the renunciate."

- BABA

Children of the Universe

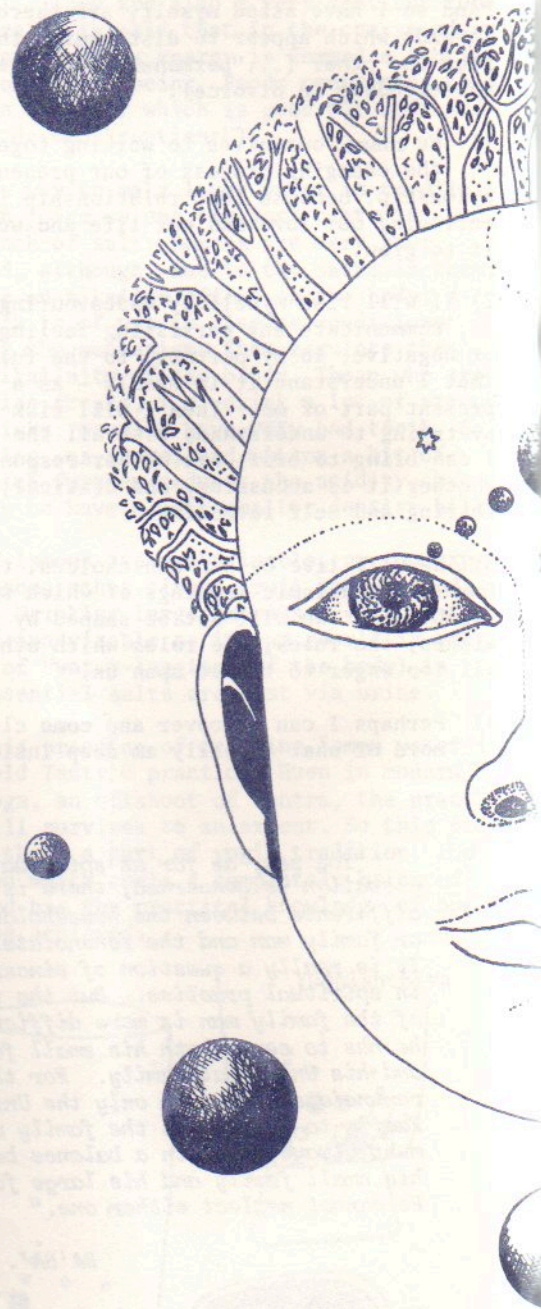
We are all as children within the universe. As yet we have not learnt to walk. Outside the window of our room, some of us catch a glimpse of something so beautiful. Nothing there is that could constrain us. No way would we longer stay within the limits of the room.

We crawl to the door, casting aside toys from the hallway. Reaching the door, it is opened but outside it is so bright, so limitless we need direction, we need protection. We cannot go back inside. Now we are outside, confinement indoors would be as suffocation, we could not return.

Outside there are some who welcome our coming to the Land of Light. They wish for us to stay with them. As younger brothers and sisters they see us and they send for their Father to come and join them. He sees our confusion, our weaknesses. He knows our needs. He brings us a playpen in which we may learn to stand, to take our first steps but He knows that one day we will walk. He wants us all to walk. He is there to make us strong so that it is possible. One day, He knows we will walk alone. He doesn't mind, as long as we in our turn help others along their way. Such is His Love.

The way seems somehow strange yet familiar. As we move forward the soul responds lovingly. No longer do we feel alienated but there is the bliss of experiencing us all as one, coming homewards after travelling for so long in so many different directions.

The joy of moving towards the familiar. The light begins to glow in the distance and no longer is there any doubt that this is the Way to your shelter. It extends out to meet you and welcome you from above although beneath your feet are brambles to scratch and entangle and holes to trip you up, but they are of no account. It is only that glimmering light that is your concern.





For so many lifetimes have we all journeyed, so many times have we been around, now we find the path to our centre our shelter. The circle becomes a spiral and we move with accelerating speed towards its source.

Maybe, long ago, we underwent a similar transition as we crawled out from our marshy swamplands onto the dry earthy banks. This strange airy, environment must have been kind to us, must have cosseted us as a mother would a lost child, else we may have slipped backwards whence we came.

But it was our dharma to emerge. Gradually to lift the veil from the mystery of creation, to lead man onwards towards his destiny.

So we continue, now knowing there is no way back but knowing also that what lies ahead is glorious. Already it is sending out to us such a loving, comforting vibration.

I somehow feel that on our arrival it will all seem so familiar.

Life's longing for itself will have been fulfilled in perfect bliss and complete surrender.

Rushana'

SERENE LIGHT

Serene light, shining in the ground of my being,
draw me to Yourself!
Draw me past the snares of the senses,
out of the mazes of the mind.
Free me from symbols, from words,
that I may discover
the signified
the Word Unspoken
in the darkness that veils the ground of my being
Serene Light!

Serene Light, burning in the ground of my being,
draw me to Yourself!
Draw me past the snares of Times memories
out of my yesterdays.
Free me from grieving, from tears,
that I may discover
the pulse of joy -
rhythm of the Eternal -
in the darkness which veils the ground of my being,
Serene Light!

May quietness descend upon my limbs,
my speech, my breath, my eyes, my ears;
May heart and mind wax clear and strong;
May God show Himself to me.

A beggar, Lord, I ask of Thee
More than a thousand kings would ask.
Each one wants something which he asks of Thee
I come to ask Thee to give me thyself.

Thou hast made us for Thyself, O Lord, and
our hearts are restless until they find
their rest in Thee. My heart is restless
Lord. Lead me into Thy rest.

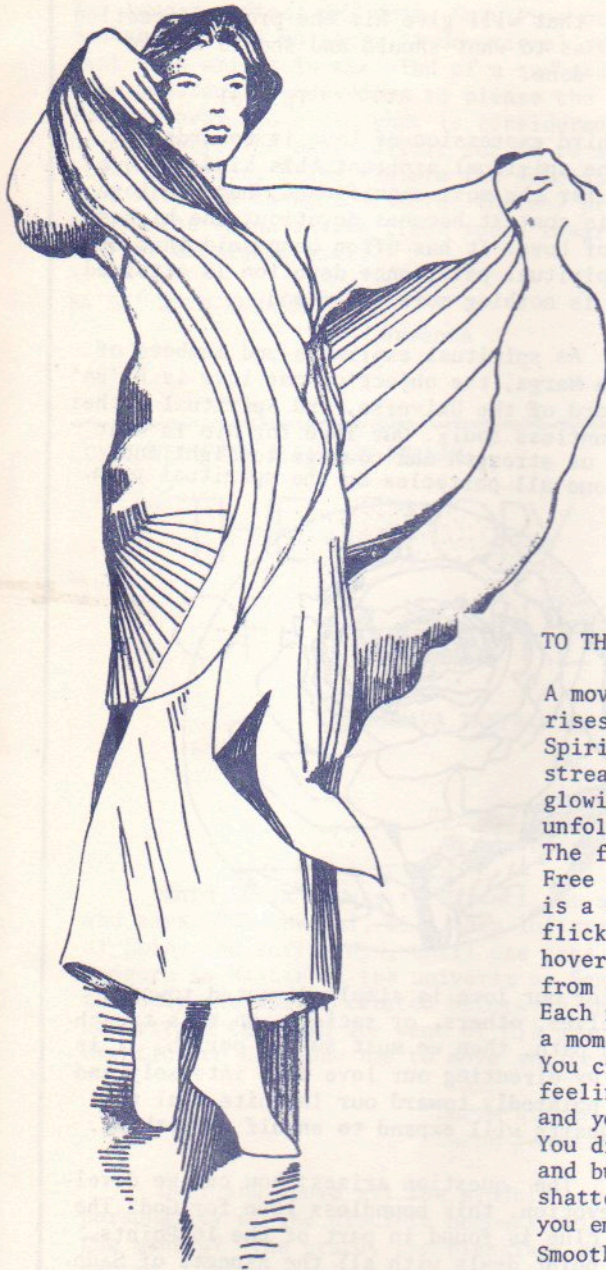
quoted by F.C. Hoppald in "Prayer and Meditation"

*Often, when struggling forward along the dharmic path
a question will arise and loom so large, it shades the light
I wander from the way into the labyrinth
and cross swords with many a fiend
But always (Babas' grace) a white knight upon His steed appears
and boldly shouts, 'are you the seeker...then leap up on behind!'
In one gigantic flash I'm back upon the path
I grab His feet in tearful joy
inspired I press on
Babaji oh Baba
Though Your infinite grace is showering down
Your hands beneath my feet
I stumble, fall and rise again
as You appear each moment in plain and subtle ways
with Your eternal question
Child are you ready...have you the strength
to remember Me...to follow where 'er I lead?
Turning to Your shining eyes with all my being I say
God, may I've the strength to remember You
to follow where 'er You lead.*

Giridhara

MOON'S SHADOW

The peace of your evening
sweetens my thought
like moonlight on still waters
The heart which screamed, rebelled, reproached,
now waits, soothed
surrendered.
The first storm of an infant's fitful bellow
now gives way to
the careful gathering of quiet strength,
as I await Your word.



CONSCIOUSNESS

In a silent abyss, serene and hidden,
Glimpsed in profound desperation or
exquisite love,
It begins to grow, to crawl, to walk,
to stand.
It surges and swells. It roars and caresses.
As slowly as the expulsion of doubt
It begins to seep, to ooze into every cell
To vibrate, to light, to radiate
To congeal the universe into an instant
To bring infinity onto fingertips
It is not just a gift nor privilege
It is the essence of essence. The only
reason, the taste of creation, the smell
of reality, the sight of limitlessness.
Ba'ba' Na'm Kevalam - Only Ba'ba' is.

Sahadeva

TO THE DANCER OF LIFE

A movement in stillness
rises hope like the morning star.
Spirit like sunrise
streaking the sky with the colours of your heart
glowing in each crystal dewdrop of light
unfolding the lotus petals of your being.
The flight
Free and pure from moment to moment,
is a dragonfly's dream -
flickering shades and forms,
hovering, rushing, darting
from sunbeam to still waters...
Each movement in time
a moment to perfection.
You cry like the pain of spiritual poverty
feeling each throb and pulse of humanity's torment
and you give life and hope to suffering
You die to your self
and bury the old forms, the past acts, dead thoughts -
shattering the shells and husks of the night,
you emerge.
Smooth, free and supple,
clear in thought and intent --
mind mastering, controlled, conscious,
you perceive
the pure blissful consciousness
swimming drunken in its glory you fly
entraptured, transcendent,
a new vision of rebirth!
And the heavens and the earth dance to the word,
the oceans flow and surge to the rhythm of your mind's tides,
the winds stream your soul to the stars:
You are one with creation...

Amalina

LOVE AND DEVOTION

Love is a very misunderstood concept in our society. Many people for instance, equate love with possession or attachment. If I give my love to someone then that gives me an inalienable right to expect a reciprocal sentiment from my beloved. Or, and what is worse, even to think that the object of my love is mine, like a piece of property. But these notions are complete distortions and cannot be called love at all.

The key to love is giving, but giving freely continuously in a totally selfless way. What the lover gives is the highest, finest, subtlest and most pure sentiment that s/he is capable of experiencing and expressing. Love involves a sense of egolessness, because love is given for the good and happiness of the beloved. Attachment, on the other hand, implies a feeling of possessiveness or self-centredness. Whilst Love is a magnanimous, all encompassing sentiment, attachment leads to narrowness of mind and a state of ego dependence.

Love can be expressed in countless ways and the purity of the love depends upon the purity of the lover. But generally speaking, Love is usually expressed in one or more of the following three ways. Firstly, love can be directed towards another human being, whether a friend, husband, wife or child etc. Because of the intimacy of a one-to-one relationship, usually love strengthens other aspects of a relationship, like friendship, mutual co-operation or respect. The second expression of love is towards a group of people, like a family or in its more expanded form, towards the whole society. In the latter case it might take the form of compassionate benevolent social service, or go right the way through to radical social action. In "Human Society", BA'BA' says:

Building anything on humanistic lines requires real Love and affection for humanity as its foundation...

Where love is paramount, the question of personal loss or gain does not arise
(p. 73 - 74)

And a little later He writes:

Like any other small and big problems, (the) economic problem too has but one way for its solution and that is genuine love for humanity. It is this love

that will give him the proper direction as to what should and should not be done.

(p. 78)

The third expression of Love is towards God. For the spiritual aspirant this kind of Love is by far the most significant, because Love in this context becomes devotion, the highest form of Love. It has often been said that on the spiritual path, once devotion is attained, there is nothing more to be won.

As spiritual aspirants, and members of Ananda Marga, the object of our love is BA'BA' the Lord of the Universe, and Spiritual Father to countless souls. Our love for Him is what gives us strength and courage to fight and overcome all obstacles on the spiritual path.



If ever our love is simply directed towards ourselves, others, or society, on this treacherous path, then we must surely perish. It is only by directing our love more intensely and more pointedly toward our Infinite Goal that our hearts will expand to engulf everything.

The question arises: how can we develop devotion, this boundless love for God? The best clue is found in part of the 16 Points. This point deals with all the aspects of Sadhana, and is indisputably the most important of all the points. A very important part of Sadhana is Adhya'tma Yajina, or those actions relating to the soul or A'tma. A practical expression of Adhyatama Yajina is service to the Guru, service to BA'BA'. There are many forms this service may take, but the motive is always the same, the happiness and pleasure of the Lord. The best way to develop a feeling for Adha'tma Yajina is to engage the mind in devotional activities constantly. This may include such things as singing kiirtan or bhajans, writing devotional poetry and songs, trying always to do deeper sadhana or sitting

for longer periods and doing Guru Puja before Sadhana as well as after. A devotional sentiment soon arises in the mind of a sadhaka if s/he constantly endeavours to please the Lord in ways over and above what is considered to be our duty. The extra effort put in to spiritual practices helps vibrate the subconscious mind with the thought of Lord, thereby propelling the sadhaka with great speed towards his/her cherished goal.

BA'BA' NA'M KEVALAM

Jayanta

THE LORD'S LOVE

To Thee O Lord I give all my love
I surrender my heart and soul
You guide me Lord eternally
Until I attain my goal

My love is Yours
But more than this
It is Your love I return to Thee
For I am nothing Lord, just an empty shell
It is Your love that sustaineth me.

Jayanta

CONTINUED FROM DECEMBER PRANAM

THE GLORY OF THE SANDALS OF THE PRECEPTOR'S FEET

"KULARNAVA TANTRA" BY LORD SHIVA CHAPTER XII COMMENTARY BY

AC. SHIVANANDA AVADHUTA.

*"Ta'vad bhramanti sam'sa're sarva dukhamalimasa'h
Na bhavet shree Gurorbhakti ya'vaddeveshi dehinah"*

Lord Shiva speaks to Parvati, He addresses Her as Goddess of all the Goddesses (Deveshi) and says, "Oh Deveshi, till then loiters the unit being in the body in the world which is full of pains and sufferings, until one gets devotion to the lotus feet of the Preceptor." The Sadguru is Master of the universe as Saguna Brahma. He is almighty and all pervading. He is the only shelter of created beings in this universe of limitations. But one does not understand the Guru for want of His grace, due to vanity of unit being one does not develop devotion to Him, one has to move shelterless in this universe of pains.

*"Sarva siddhi phalopeto mantrah shudhyati shobhanah.
Guroh prasa'da mu'lo'yam' paratattva Maha'tranah."*

Over and above all the siddhis' results or the results of all occult powers, the spiritual personality of the disciple becomes bright when one is purified by mantra. But what's behind the mantra? The grace, the blessings of the Preceptor is at the root of the purification by mantra. The grace is paratattva, is super element by the Preceptor, the highest spiritual soul or personality.

When a spiritual aspirant starts spiritual career, people become happy and praise the aspirant. When one achieves some occult power or gets some spiritual realisation in some state of samadhi, or develops any mental faculty also. But all these create vanity in spiritual aspirants. Vanity is the greatest hurdle on the path of spirituality. The path of spirituality is longing for the Great. When he forgets the Great, two sorts of harm are there. Firstly one forgets the aim, the very object of the spiritual life, the Great, the goal, the abode of happiness and is deviated by the occult powers, because one banks upon the power and not upon the owner of the powers, not upon the Master of the power. When one does not depend upon the Master the misleading siddhies mislead and the real purpose is marred. Siddhies or occult powers are things of avarice like materials in this material world. They create greed, vanity, deviating one from the proper spiritual path.

Here Lord Shiva says, "One is above the achievements of siddhies when one is purified by contemplation of siddha (spiritually energized) mantra. That person is an enlightened personality. But at the root of the result of the mantra, who is it that enlivens the mantra? Who puts spiritual energy into the mantra? So that it elevates the disciple from animality to divinity. The grace of the Guru in the form His spiritual power works in rousing the kundalinii shakti. The mantra, the spiritual sacred word on the head of the serpentine coiled power vibrates subtle sentient spiritual wave. In this fire of purity of the spiritual wave, the mineral of disciple's personality is brightened. So mantra is powerless in absence of Preceptor's grace. Guru's grace is not material, it is para tattva (super material). Para Brahma the Supreme Consciousness is non-material entity. Para Brahma or Supreme Consciousness is full of A'nanda or Bliss. The Sadguru is Para Brahma in form. So when the disciple contemplates on mantra, in which the disciple has been initiated by the Guru, the Guru Shakti, the super spiritual power of the Guru energizes spiritually the mantra, providing power to purify spiritually or elevate the disciple. As Guru is super material, hence His grace is super elemental or super material, to establish the disciple in the spiritual land, the sphere of consciousness, the plane of infinite bliss the aim of a spiritual aspirant.

*"Yada' dada'ti santus'ta'h prasanno varado manum.
Ta'da' bhaktya' danaah pra'na'e Gurum' yatnena tos'a'yet"*

After being satisfied and pleased, the Guru graces the disciple and then only one is initiated and the mantra is given. Therefore, the disciple with physical wealth with physical service, or mentally, by all means should try to make the Guru happy with devotion and modesty.

Really it is the grace of the Param Purus'a in the form of Guru, that a person is brought on the spiritual path; that one is initiated and treads on smoothly with the meditational science. Otherwise, maya, the cosmic force has different ways to keep people blinded in this world of temptations. It is not that a person is initiated and left out like sheep without a shepherd. It is not so. The Guru initiates and takes the disciple under His almighty shelter. Guru after initiation makes the disciple free of anxieties physical, mental or spiritual. Hence one should understand it and try to serve the Guru and keep Him pleased. He stands in "Vara' bhaya Mudra" for the disciple. "Vara'" stands for grace, blessings and "Abhaya" stands for fearlessness. This special spiritual posture guarantees for blessedness and safety without fear. Then what more a disciple wants? Nothing more. The Guru is almighty. What will a helpless unit being serve Him? But the scriptures say about service, "Pus'pam, Patram, Phalam, Toyam." Even one who is so poor can offer flowers, leaves, some fruits and a little water. This line of sanskrit gives scope to service to so small amount. But the next line of the above aphorism speaks very decently which is to be marked on the subtle space. That is, where Lord Shiva says, "Dhanaah, pra'n'aeh, bhaktya." Which means, with wealth, with money and things which can be available with wealth, that is food, clothes, land, building, house, conveyance, etc., but He says "pra'n'aeh.", which means life. Yes the Guru grants life, gives new life to disciples.

By pretention of spiritual science, meditation asanas, pranayam, yogic exercises, prescription of food habit, living manner are all meant for longevity health and a happy life. So persons who might die earlier, get long life by invisible grace of the Guru in the form of physico-psycho-spiritual energy supplied to the disciple. So what to speak of other welfares of life which a disciple enjoys due to the grace of the Guru, when one is guaranteed a long and healthy life, then one should be ready to please Guru even by giving life, by sacrificing his life. All these, He says, should be done with devotion, with love, with inner heart's affection. Even the disciple sacrifices one's own life for the Guru, is not doing anything which gives Him an obligation, as the life or health which was given by the Guru, the disciple is simply returning His thing, which He had given in the form of energies for life.

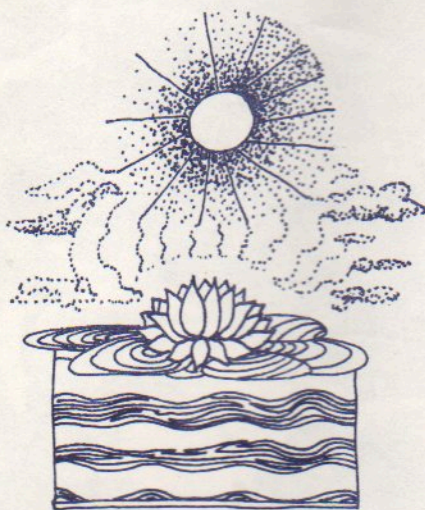
*"Yada' dadya't svashis'yebhyah Sva'tma'nam' deshokttamah
Tada'mukto bhavecthis'yastato na'sti punarbhahah."*

Here Lord Shiva speaks about the grace granted to the disciple. The spiritual property is given to the disciple in the form of giving Mantra, in the form of initiation, in the form of rousing kundalinii and raising and helping in penetrating the plexuses and passing through the passage of Susumna crossing the knots of bondage, and reaching the sphere of mukti or liberation or emancipation; the Sahasrara meeting the Param Shiva, the consciousness. How the Guru does all these? He takes the disciple as His own kin or progeny, which

is above all relativity, above all psycho-physical space or sphere (deshikottamah). Because in this world of relativity, when anybody deals with kith or kin, they can't give life to anybody, as everybody has limitations of life. The Guru supplies physico-psycho-spiritual energy for the welfare in physical and mental spheres and spiritual energy for elevation in spiritual sphere. Why? As He takes the disciple as His own child, as His own person, then the disciple in the form of unit being becomes liberated becomes emancipated. Liberation, enancipation are not the results of the spiritual efforts of the disciple, it is the grace and the grace only of the Guru which liberates or emancipates. A unit being can do effort to be freed, as a person imprisoned tries to come out of jail, but one who is out of jail and also who is the Master of the jail can make the imprisoned persons free. In the same way, the unit being is under bondage of infinite mighty force, how can a unit being be free from its clutch with limited unit effort or power? The Master of the cosmic force or Prakrti is Guru, Sadguru, the supreme consciousness in form. Hence without His order a unit being cannot be freed. Here Lord Shiva says, that the disciple is liberated or emancipated as the Sadguru takes the disciple His own person (sva'tma'nam') and graces to be so, becoming pleased and kind. When the disciple is emancipated he does not take birth, does not come under the bondage of body and mind and suffer and get pain, is freed for ever.



NEWS AROUND THE SECTOR



MELBOURNE REGION

Melbourne

Main Pracar activity in Melbourne unit is a six week lecture series including such topics as kundalini, meditation, mantra, universalism and diet. Postering, leafletting, newspaper and radio advertising done. First lecture was held with good response. Nagar Kiirtan done regularly and a radio show with a talk and music is being prepared. Margiis

helped the Brotherhood of St Lawrence prepare an old people's home for opening. Another regular service done is teaching English to migrants. AJM contact made with reporter, in reference to slanderous articles in Melbourne newspaper, and the reporter is now following up with enquiries made to the Immigration Dept.

Adelaide

Two public talks were held by Dada Bodhisvara with the necessary postering etc done beforehand. A house discussion was held and plans are being made for a Meditation and Yoga Lecture Course. The restaurant is functioning more efficiently now with the staff working by a roster system. Clearlight foods has a new manager.

Hobart

A weekend retreat was held at a country house. The Ananda Marga High School has got off the ground. A suitable building has been found, a Memorial Hall, and after extensive advertising the enrolments have reached 26 for the secondary school and 6 for the upper primary. There are four teachers on the staff. A picnic was held for the staff, parents and pupils before the school was opened. Two Margiis have started S.E.S. training and one is doing regular ambulance duty.

SYDNEY REGION

Canberra

The unit is expanding rapidly. A lecture series has begun and the Crimson Dawn radio show is being held each week. Work has been done on the jagrti; the DC room has been repainted and is looking very sentient now. Nirvana Food Co-op, run in the jagrti, is also expanding.

Wollongong

Regular unit activities. A public talk given and LFT visited Nowra a town nearby.

North Sydney

Sunrise school began term with a small number of pupils and two new teachers. Before opening, a lot of work was done on rearranging and organising the layout of the school making it more of a conducive learning environment. This unit is expanding.

South Sydney

Regular unit activities done. One day seminar held by newly arrived Didi Malinii, Dada Abhiik gave a public talk. University classes and orientation week Pracar being organised. A lecture series is being held at a restaurant with good response - 40 people attended the first lecture by Didi Tilottama. Plans being made for a regional retreat. Four people beginning a light rescue S.E.S. course while the five combined North and South side AMURTeam has nearly completed the heavy rescue course. An all day exercise was held on the site of an old brickworks.

BRISBANE REGION

Brisbane

The jagrti moved to Sherwood suburb and a lot of energy went into painting and cleaning it. Regular unit activities held, and plans made for orientation week at the university. Pracar was done in Mullumbimby and Turntable Falls.

Anandapalli

Activities on the farm include apricot drying, spraying and building, work was done in the vegetable garden, planting and an irrigation system made. Workers are having to take on outside jobs for finance.

PERTH REGION

Perth

Regular unit activities including two soup kitchens. Pracar done at Hyde Park Festival - Nagar Kiirtan, school Pracar and RAWA promotion. Food co-op is being organised for

the Aborigines. Parents were visited about enrolments for the Junior School. A.J.M. activities done.

WELLINGTON REGION

This region was visited by Dada Arunji after the Summer U.K.K. resulting in a rather explosive situation with the press. As soon as they'd learnt of his presence the Immigration Dept reacted very negatively and asked him to leave within fourteen days. This received a lot of publicity including the incident of 1975 being dragged up again and in all units Margiis once again had to counter a bout of bad publicity. As one newspaper put it, Ananda Marga is "hitting the headlines with self-destructive regularity", an inevitability it seems, when trying to fight the evils of a capitalistic society. Dada Arun, replaced by Dada Narada Muni, then flew to Noumea, New Caledonia. However his stay there was also short, as no doubt prompted by the N.Z. Govt, Dadaji was again given fourteen days to leave the country.



Auckland

Visited by Dada Arun who gave a talk on Waiheke Island nearby, and gave interviews with the press. Contact was made with ombudsman over Dadajii's immigration dept hassle.

Nelson

One day seminar given by Dada Arun. Pic

nic was held establishing good S.S. amongst the Margiis. Regular unit activities held.

Wellington

Seminar held by Dada Arun with poster-ing beforehand to advertise it. Work done on contacting M.P.'s and a civil liberties group trying to get Dada Arun's visa extended.

S.L.T.C.

There are now twelve trainees at BABA's Sydney LTC, located at the well-vibrated 209 Walker St North Sydney. Growing fast, they are under the loving guidance of Didi Mahashveta who has implemented a strict programme covering all the aspects of a Sadhaka's life. Physically - they have regular physical exercise each day and a well-balanced diet. Mentally - classes cover the Conduct Rules in depth, Ananda Sutram and all the various aspects an LFT should know to carry out her/his work. There is a loving feeling there of everyone helping each other, so that the speed is extra fast. Spiritually ... well, Baba is there and with long Kiirtans and three Dharmacakras a day, and regular maona-brata, such an environment allows for maximum growth.

The end of March will see a group of thoroughly vibrated new LFT's hit Australia and New Zealand giving His Mission a tremendous boost.

DOWN TO EARTH MOVEMENT

In most units contact is still being kept on an individual level. It seems that the movement is having difficulty in formulating a concrete structure, not wanting to identify with "isms", but at the same time needing direction. Dada Abhiikji wrote up a manifesto with universalism as the key, but this was rejected.

SECTORIAL OFFICE

Two recent changes in Sectorial Office staff were Sita becoming typist and doing work on popularising the 16 Points. Jayanta has replaced Bharata as Assistant Dharma Pracar Secretary and Suvhod is once again to operate the press so that Mukunda can concentrate on the camera and layout work.

Planning is going ahead for the AJM demonstration on April 1st in Canberra. The protest will be against the general situation of suppression in India. In conjunction before the elections are held in India, we are hoping to have some influence in this

regard by organising a rally of trade unions politicians and other interested parties.

In the publications department, there is a lot of new literature on the drawing board, including a comprehensive series of pamphlets on the 16 Points. Another issue of Dharma will be out soon.

ACARYAS

Ac Ahhiik Kumara Brc

Has been reconstructing and reorganising Sectorial Office and erecting a better system of P.O.

Ac Bodhiishvara Brc

Has been touring Adelaide, Hobart and Melbourne, giving public talks, holding retreats and generally inspiring and organising the Margiis.

Ac Arun Brc

His activities have been somewhat interrupted by Immigration Departments but in between times has toured New Zealand, giving public talks, initiations and giving a lot of inspiration to Margiis there.

Brci Mahashveta Ac

Has been running the SLTC and helping out with Sunrise Primary School as well as keeping a guiding eye on Sydney Diocese activities.

Brci Tilottama Ac

Has been helping with SLTC and visiting Wollongong and Canberra, giving public talks etc. She is also working on new publications.

Brci Malinii

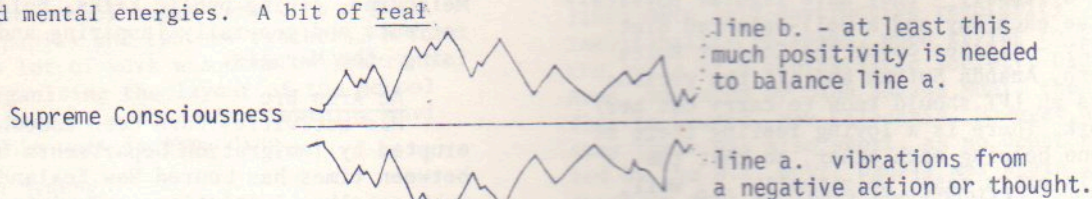
Arrived from Europe late January and after being briefed by Dada Abhiikji moved onto her posting in Brisbane. Didi held a seminar in Sydney while she was here.



selves, our personalities. This tendency is as ridiculous as if we were, on the physical level, keep ourselves perpetually constipated for fear of loosing something that has been, in a sense, part of us, or refusing to bathe on the pretext that the wastes discarded by our skin are a natural part of us and that the odour of these wastes and toxins is our true smell which we, by the same perverted reasoning must integrate with our self-concept and learn to live with. The true principles of mental hygiene have yet to be deduced or accepted by most schools of Western psychology, they assume that mental disease is the natural state of man and merely seek to suppress the symptoms by drugging him into docility or providing alternative releases for his imbalanced and frustrated mental energies. A bit of real

been reinforced. To balance that out, one should go to some trouble to reassert the mind's control over the instincts or do something for one's Supreme self in the form of another person or persons at a considerable inconvenience to one's ego or animal self.

You might picture it graphically in this way: Cosmic Consciousness in its omnipresent and immutable form would be depicted as a straight line (extending in reality in all directions as an unbroken wave of infinite length). When some vibrational distortion occurs, (here represented by line a.) a complementary vibration (represented by line b.) must occur to return that consciousness to oneness with the Supreme.



brainwashing never hurt anybody - rama and Niyama, kiirtan, meditation and Guru Puja are incredibly effective and practical techniques designed for this very purpose.

Be rid of the past and make your present a constant growth in spiritual awareness, by reaffirming the rule of consciousness over matter through spiritual practice. If you make a mistake and admit it immediately, you are not the one who made the mistake, you are the one who knows that it was a mistake and who will not repeat it, (not too many times anyway). If you can rectify the situation created by your act do so. If not, there are several ways of wiping out the karma quickly. The techniques vary depending on whether it was a physical or mental mistake and whether or not you have seriously adversely affected anything but yourself. It is important to burn off one's bad karma as soon as possible, since the longer it stays in your bank of sam'skaras, the more interest it draws. Though you may want to say "past is past" and forget it, you will not find it so easy to muster up mental strength and the feeling of purity, if any feeling of guilt or inferiority persists even in the subconscious layers of your mind. They will affect your will power and your meditation.

When one creates a negative vibration on the physical or mental planes, it distorts and shrinks our consciousness. If the act was both conscious and voluntary it means that, not only has consciousness been diminished, but animality, lethargy or selfishness have

This is the basic idea of the law of Karma. If you don't try consciously to make up for a mistake, it will catch up with you even if it takes lifetimes. If one does something which can have a recurring negative effect such as introducing the idea of some new kind of crime or method of exploitation, one will have to do something having a recurring kind of benefit such as developing some new kind of good invention, discovering a new kind of medicine or establishing a benevolent institution. This is why we find the principle of Tapah through doing social service so very much stressed in the practices of Ananda Marga. As Baba assumes that we will be trying to follow the principles of Yama and Niyama, HE goes on to say in His 15 points for character building, "Due to carelessness, if any mistake is committed unknowingly or unconsciously, one must admit it immediately and ask for punishment." If we cannot admit an action, we are reinforcing the bondages of that Karma. We are still identifying ourselves as the doer of that action rather than as the one who knows it was a mistake and has learned from it.

A real spiritualist should be striving to cultivate recollectedness and a mental attitude of straightforwardness and purity. This recollectedness is called in Sam'skrita "Dhruva Smrti", constant remembrance of God. Due to the limitations of our minds, we cannot think of God - the realization of the tiniest particle of His grace overwhelms us - but we can remember that He is always thinking of us, knowing our every thought and action before we are even aware of them. We can hide nothing

from Him and He is all there is, the only one we must try to please. The rest, relatively speaking, is illusion. When this is realized, mental sneakiness dissolves away - confessing all to the Guru or one of His benevolent representatives or to one we have wronged we suddenly feel so pure and free. Then, by a mind-expanding punishment" such as fasting, doing extra social service or helping, in humble realization, to inspire others with the lesson we have just learned, we come a great step closer to being established in "Rajuta", that feeling of holiness and benevolent purity so essential for spiritual victory. Every "clash" or "sacrifice" we must make on this path is just BABA kindly peeling off another of our sam'skaras, freeing us from another illusion we had inextricably tangled up with our "I" feeling. Nothing real or lasting can ever be taken from us, anything which can be taken is destined to go at sometime anyway, it is just an illusion and the happiness it might have brought is just an illusion of happiness adding murkiness to our minds, so that we are truly seeing "through a glass darkly" the blissful radiance of our true essence. This certainly leads to the fearless trust

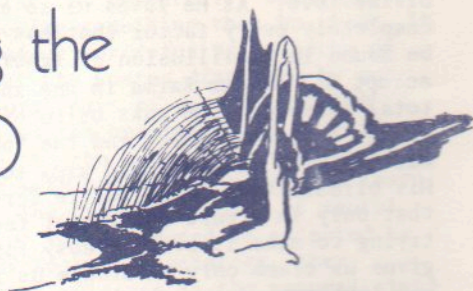
which allows us to let go, to surrender that tightly clenched ego and dissolve our tiny "selves" in that nectareal ocean of His Divine Love. As He loves us so and understands completely every factor that has caused us to be bound in the illusion of ignorance, He will accept all of our Karma in one instant of total surrender, He asks us to offer Him everything, both the "good" and the "bad", He is waiting with outstretched arms to take us on to His blissful lap if we desire fervently for that only in a pure devotional feeling. He is trying to make it ever so easy for us and gives us clash only to arouse us from the torpid lethargy of our spiritual sleep. The Lord of the universe who has given us every breath of air, every bit of love and care we have ever received, now waits patiently for us to turn to Him with all the sweetness of our hearts. He offers us the key to free ourselves from the bondages of suffering and illusion - how else can our ego seek to annihilate itself - and He is offering us the bliss of total fulfillment. Will you turn your back on Him?

Brcii Tilottama Ac.

This lotus I offer Thee, O Lord,
The gems that sparkle on its petals,
Are not heaven's dew drops
But the tears of suffering Humanity
Mixed with the blood of those
Who have fought and died for Righteousness.
How much longer will we tolerate
the exploitation, the suffering of our Brothers and Sisters?
How many more of your children, Lord,
Will die the long agonizing death of starvation?
Will suffer dreadful torture and pain
At the hands of the rapacious exploiters?
The devils leer at the squirmings of their victims.
For how long will our ears be deaf
To the screams, the howls of those
Who suffer in Chile, in Uganda, and in all places
Where Oppression reigns, where Freedom hides Her shameful head.
Dear Lord, open our eyes, our ears, our hearts...
May the very air we breathe be pervaded with
The odour of death, of fear, of suffering (Your suffering)
Until we can wait no longer... fear no more
But snatch from You the Sword of Truth
And leap into the battle which will make
A World where the lotus we offer you has no stain.

At Your Feet
Shakuntala Devii.

finding the LORD



I'm on my way to Don Muang airport to see someone who anonymously sent me a telegram. Can it be my Beloved (Lover BA'BA')? Time is running fast and yet I'm running with it too. The Lord is running tremendously fast and I'm trying to catch hold of His Feet, trying to take hold of His Hands, and trying to hang on to His Raiment. He sometimes slows down (just for my benefit I know) and winks at me and gives that very overwhelming loving look. Such charisma He has. I'm really under His Thumb, a puppet being pulled by the strings of His Magnanimous Heart.

Then, after a short slowing down, enough respite to take a deep breath, He runs again in a much faster momentum --- zoom zoom sonic sound, zoom zoom, sonic speed. I have to take a rocket ship or some other latest scientific invention to catch up with Him. But even with the aid of Science, I feel the limitation in keeping up with Him.

He strikes faster than lightning and zooms faster than light; He radiates so much heat and energy stronger than the blistering heat and solar energy; He emanates so much beauty, light and love more than any and all of His creations and creatures combined; He magnifies vision more than the capacity of the most powerful magnifying lenses; He offers so much love, more than I can, or anyone else can. But He knows of this child's yearning and love; my intense desire of being able to keep up with Him and to keep Him. And He more than satisfies these desires and He lets them bloom as I blossom. He extinguishes my fears with tears from His eyes, for He also feels sorrow as His child cries. He reaches out His loving Hand to guide me when I'm lost (and I'm bound to get lost most of the time). He gives me His shoulders to cry on when others let me down. He's always with me and never away --- always, in my heart, soul, and mind. He is mine, all mine.

And I know He knows; and He feels that this being is His and His alone - even when this child plays with its playmates of childhood and toys He Himself has given. These play-

mates, friends and toys are aids to growth and intensification of the longing to be with Him again... Such things are limited, breakable. And He knows that I'm never satisfied nor can ever be satisfied with lasting objects of enjoyment. When these things have been taken away, there is only the Divine Parent waiting to comfort and console the crying baby. Tears help for the achievement of growth. Sorrows, pains that are inflicted on our own selves by us or on us are just reminders of the lost equilibrium of the mind, the lost touch of reality. The opposites are just the same. Joys, happiness, laughter --- what are they but fruits of our good deeds? We reap what we sow, both good and bad; we cannot harvest wheat from rice. None is composed of either the grain or chaff only --- none is solely good nor solely bad. In all of us we have the grain and the chaff all mixed up --- so struggle in life comes about by threshing the chaff from the grain and we may call it by any name - STRUGGLE, CLASH, PURIFICATION or SUBTLIFICATION PROCESS, THRESHING, etc. They all mean the same. At times, facing such "trials and tribulations", we forget the existence of our own true selves and we cry, stomp our feet, run amuck, curse, etc. All these are but expressions of the intense energy and enthusiasm to get out of the burning fires of hell. Other times we experience colourful visions and feel harmony of the world and have inspiring sunrise and sunset, winging birds and melodious sonatas and ballads, a garden full of varied flowers of different scents and fragrance. Then we presume we are in heaven. Ah... When our balloon of imagination gets pricked and our ego gets deflated, when we come back to the humdrum of the vehicles in the city streets, the boisterous conglomeration of all sounds, the hypocrisy, falsehood and conceit. Then we want to run away from it all, to shun company and realise the reason for living, the reason for life itself, the reason for your being. Escapism doesn't comfort - and amidst all this noise and deafening madness and inconsistencies we dive deeper inside our hearts to find Him once more with His loving smile, with Hands outstretched to receive us and beckons us to come nearer and nearer. With His soothing touch He heals all wounds, removes our tears and gives a very reassuring embrace - despite all sorrows, despite all inconsistencies and hypocrisies we may still find heaven on earth. The Lord has come down to bring the dust to glory - the child to maturity, the man to godhood.

Brci. Diipanvita Ac.

the SAGE with the

Four miles north-west of the holy city of Rishikesh, where the Ganges falls from the Himalayan foothills in a spectacular gorge to reach the Plain, lies the mandir of Laksman Jhula. The locals as they greet the great river with their daily bath, still talk of the Sage who lived here hundreds of years (maybe thousands) ago.

So engrossed was he in Brahma that he never spoke except twice a year when he gave darshan. It so happened that a courtier was travelling through Laksman Jhula on one of these holy days and heard the Saint speak. When he returned to the capital, he told the King about the Sage; not of his Bhakti, but of his beautiful clear voice. "Every word is like the peel of a Tibetan bell," was how it was described.

The worldly King immediately sent a messenger to summon the Sage to the Court. The Jivanmukta, thinking his vibrations might change the sensual court onto the right path acquiesced.

The impatient King wanted to hear the beautiful voice immediately the sage

BEAUTIFUL VOICE

entered the capital. The Sage, however, bowed before the King but would not speak as his vow of Mouna was important to him. The King was told that the Sage was next scheduled to speak at Diipavali (the Festival of Lamps) some months ahead. This infuriated the monarch so much that he ordered the Sage to be jailed until that time.

The Sage, although he was starved and tortured, served his time doing Sadhana and spiritually strengthening himself.

On the morning of Diipavali, he was dragged from his cell and thrown before the King. The Saint stated that true knowledge can only be gained by looking within, by meditation on the One. His voice was a whispering croak. The King was bored and, wanting another diversion, ordered the Sage be thrown bodily out of town.

The sun not being high yet, the Sage walked to the next town where he gave darshan. His audience marvelled at his truths and beautiful voice. All day he travelled from town to town, and his words were heeded.

The entire universe has to be brought within the realm of your mind and made your own wholeheartedly.

This, indeed, is the way to benediction - the way to all-round prosperity and success. This is the only path of your individual and collective survival.

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